Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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POETRY.

Death of a Christian.

[*By Bishop Heber.*]

Thou art gone to the grave,—but we will not deplore thee,
Though sorrows and darkness encompass the tomb,
The Savior has passed through the portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave,—we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the sinless has died.

Thou art gone to the grave,—and its mansion forsaking,
Perhaps thy tired spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking;
And the song which thou heard'st was the seraphim's song.

INTELLIGENCE.

Naples.

The Register of June 7th, and 14th, contains extracts from the Journal of Rev. George Kenrick, during a residence in Naples, in the summer of 1827. From those extracts we learn something of the deplorable state of ignorance, and the moral degradation in which the native inhabitants of that country are kept, by the ecclesiastical authorities.

We give, this week, a continuation of the Journal. This extract relates wholly to Naples. The sad picture it gives of the moral degradation and slavery of the people, is well adapted to show us, in this truly free and happy country, what causes of gratitude we have, and what important talents are committed to our trust. Happy for us, if we have a right sense of their value, and a corresponding zeal and activity in their use and improvement.

According to the census taken in the present year, the city of Naples contains 357,000 souls. For this vast population, the word of God is, as we have already seen a sealed book! Nor have the *natives* any opportunity of hearing the gospel of Christ preached in any other form than that in which the church of Rome has garbled and corrupted it by her traditions. With the exception of the Waldenses, there is, I believe, no *Italian* Protestant church in existence. Foreigners are, in the different cities, permitted to exercise their worship which they do in their respective languages. But in Naples *there* is, properly speaking, no Protestant church of any description. The ambassadors and consuls of Protestant states have the privilege of opening their houses for Protestant worship, and the Prussian ambassador has service at his palace every Sunday, in German and in French on alternate Sundays, the German according to the Lutheran forms, and the French according to the church of Geneva. But the the situation is, remote from the principal part of the city, and very few of the German Protestants take the trouble to go there. The English merchants and other wealthy inhabitants are, I am sorry to say, still more indifferent; the natural consequence, I fear, of long residence in a country where religion appears in so contemptible a light, either as a mere form, as the associate of buffoonery, or as the handmaid of vice. Although their numbers are considerable, and their property would make the endowment of a bishopric a trifle to them, they have never been at the expense of having a chaplain, half of which would be defrayed by the British Government, which offers, to *double* whatever stipend may be raised for foreign chaplains. The consul had service in his house for six months last year, but it is doubtful whether it will be repeated next winter; and I have been assured, on undoubted authority, that our countrymen take very little interest in the subject. The more intelligent class of Italians are more indifferent than the foreign residents, but not only think it prudent to keep up the forms of the Catholic church, but feel, I am persuaded, a lingering attachment to it quite independent of reason, and which would prevent them from throwing off the accustomed, and therefore easy yoke, did they feel themselves wholly at their own disposal. One of the most communicative with whom I conversed made a great joke of the modern miracles, and spoke slightingly of every thing connected with the church. But he said, "all forms of religion admitting the doctrine of the divinity of Christ, all were alike irrational, it was best, therefore, for every man quietly to continue in that in which he was brought up. It was difficult to decide; and disputes about religion had been the cause of much ill-will and of much blood being shed." Another seriously maintained the extravagant position, that "there is no such thing as the Catholic religion, no living man believing it in his heart." While the former of these liberal gentlemen was speaking, my eye caught the chain, with a little purse attached to it, which is worn by every catholic next his heart, containing some mystic sentences sold by the priests to their *credulous* disciples. One of these I had accidentally an opportunity of examining. It contained a very small print representing the Virgin, and underneath, St. Francis and Moses, the latter holding a tablet inscribed with the words of his benediction of the people, Numb. vi. 24—26: "The Lord look upon thee and bless thee," &c. "This holy benediction," it was added, "did God give to Moses, and Jesus Christ gave it to St. Francis. Whoever carries this in his garments, with lively faith, is proof against thunders, apparitions, (or ghosts,) falling sickness, pains of child-birth, fever, sudden death, dangers by sea, ambushes of enemies, and other evils."

One of the principal means by which the people are kept in ignorance here, is the rigid *censorship of the press*. In this great city, there is only one newspaper published, the short official "Journal of the Two Sicilies," which does not, perhaps, contain more matter than is crammed into *a single column* of an English newspaper. It would much amuse a person accustomed to the despatch of printing and publishing in London or Paris, to see how tedious a process is that of the *publication of a book* at Naples—and this, let the subject be what it may: In the middle of the last century there was published at Paris a child's book, entitled, "L'Ecole de Jeunes Demoiselles," containing dialogues on the Scripture history, and other stories, which got into general use. In the year 1768, it was translated by an Italian lady, and published at *Rome*, no doubt with all the legal formalities of five examinations by cardinals, professors of divinity, and ministers of state, without which no unlucky horn-book durst shew its head in print in that capital. In the year 1790, the fame of this little book having travelled as far as the capital of the Two Sicilies, his Majesty was pleased, at the petition of Vicenzo Flanto, printer, to grant his Royal permission, dated February 3—for what? Not to *print* the child's book, but—for its being submitted to the inspection of a Professor of the University, that he might report to his Majesty whether it contained any thing "contrary to the *rights of the Crown* and the Christian religion." The professor having given a favorable report of nearly a page in length, (subsequently printed on the work,) it was handed about from one grave official personage to another during the succeeding *year and a half*, until at length the fifth reviser having subscribed his approving hand on the 30th September, 1791, the printer was permitted to proceed to publication. Yet even these long delays are not the worst feature in the system. The constant attendance and frequent bribes necessary in the public offices in Naples, in order to get business done at all, are still more harrassing and oppressive. While such good care is taken (for the system is the same now as as it was in 1791) to render it a difficult matter to print a book in Naples, equal care is taken to render it expensive to bring one into the kingdom, or to carry it about for your instruction. There is a duty of three carlini per volume on importation, and the same is payable over again on carrying books to a neighboring town and bringing them back again into Naples. The English Consul informed me, that a gentlemen going to visit Pompeii, eight miles distant, with a German book in his hand, was obliged to pay the duty on his return from his visit. He likewise mentioned, that having had consigned to him a *gun* and a copy of the *Scriptures*, though the importation of arms is contrary to law, the gun was immediately given up to him, but he had a good deal of trouble to get his Bible out of the Custom House. In my own case, a singular contrivance was had recourse to in order to deter me and others, no doubt, from bringing so dangerous a book into the kingdom of Naples. If two or more volumes are bound into one, the volume is liable to the amount of duty on each separately. The right was, however, never enforced until within the last two years when the duties have been farmed. I had amongst my books a copy of the Vulgate, in one vol. 12mo. which was examined page by page, and wherever a fresh title occurred, the Pentateuch, Judges, &c. a fresh item was added to my account, until my single volume had multiplied itself under the magic pen of the Custom-house officer into twenty-four, and I was charged with 72 carlini, a sum which (although the carlino varies in value from 3*d*. to 4 1-2*d*. according to the rate of exchange, yet as a carlino goes as far at Naples as a shilling in England,) may be reckoned equivalent to 3*l*. 12*s*. By announcing my intention of abandoning my books rather than pay the duty, and by leaving them at the Custom-house, I have obtained, through the influence of the British Consul, permission to re-export them without payment. But the delay occasioned by this circumstance, and by the ecclesiastical censorship, which took away from me some of my books during my stay, and has put me upon troublesome applications for their recovery, has obliged me to remain six weeks in Naples.

In spite of the police and the Custom-house, there is a good news-room and circulating library at Naples; but in order to have any books worth reading, fraud is obliged to be played off against injustice, and bribery against rapacity, in a way which it is shocking to think of.

But little provision is made for the education of the poor here. The Orphan Asylum, and one gratuitous school for girls, are the only general institutions having this object, which I can hear of. The schools for the *Quartieres*, liberally supported by the French during their sway, are fallen into neglect; but the Jesuits' college has been restored. There are two magazines published here, very trivial performances, and relating entirely to *French* literature, as the court of Naples entirely discourages the use of the sweet and majestic tongue of Italy, or rather Tuscany, and the study of its charming literature. The monarch sets the noble example, I am told, of speaking nothing but the coarse and vulgar dialect of Naples, while the nobles speak French. The discourses I have heard from the priests have generally been in so weak and childish a strain as not to be worth giving any account of. On the alternate Sundays I have preferred attending the French service, where I could at least be addressed *as a man*. The degraded state of public morals is acknowledged by the Neapolitans themselves. But I have found some of those to be the greatest cheats who began with saying, "Though I am a Neapolitan I speak the truth;" or, "I do not do business in the Neapolitan manner." "We have this bad custom here," said a Neapolitan, "that we ask a stranger sixty carlini for what we should be glad to sell for three." I was myself asked *eighteen* carlini for a small memorandum-book, whereas I found I could obtain a similar article for a little more than *one* carlino. Nor is fraud the worst feature in the Neapolitan character; a general want of principle prevails, and vices at which nature shudders are said to occur with an awful frequency.—Most families are provided with an indulgence from the Pope or archbishops, at least this is the case among the lower class; and upon inquiring what was the meaning of it, I was always told, "that it insured them the forgiveness of their sins, and going straight to Paradise, if they died during the period specified in the indulgence:" so that they had nothing to do but to purchase a fresh indulgence in good time.

I have now spent a considerable time amongst two opposite classes of people, the Waldenses and the Neapolitans; and I have thought it not amiss to avail myself of your indulgence, Mr. Editor, by presenting them in contrast to the view of your readers. Local circumstances may have had some share in forming their respective characters, but I have no hesitation in concluding, that the pure morals of the former and the enormous wickedness of the latter are mainly owing to the fact, that while the one have the consoling, ennobling, and heart-searching word of God affectionately, sincerely, and powerfully proclaimed amongst them, amongst the other a system of false philosophy and "old wives' fables," of cunning evasion and childish ceremonies has been substituted in its place.

What a task for the Christian hero to preach the gospel of Christ in its purity and power in the city of Naples? Send him forth, O Great Lord of the Vineyard! with the zeal of Calvin, the tender persuasion of Doddridge, the eloquence of Bossuet. With what astonishment would this *new* doctrine be listened to! How would sorrow of a godly sort take the place of affected contrition! With what indignation would the people tear their amulets from their hearts and strive even to erase the indelible emblems of superstition with which they have marked the flesh itself! With what joy would the sincere inquirer, thus encouraged, open his eyes, like our first parent, upon a new creation in the word of God! But we cannot anticipate a single link in the great chain of events, some portion of which is forever passing before our sight, and one extremity of which is lost in the eternity behind us, while the other stretches forward into the eternity before us. Nor is it given us even to know the times "*which the Father hath reserved in his own power.*" But let us not neglect that which is allowed and required of us. Let us take warning from the condition to which the corruptions of Christianity have brought one of the fairest portions of the earth, never allow ourselves to consider it a *small matter* that the Christian doctrine should, by our guilty connivance, be in the slightest degree adulterated; and let us beware, lest by any attempts to coerce, to oppress or to injure our catholic brethren, we give a color of reason to the heartless maxim of the unbeliever, that the tendency of all religions is the same.

DOCTRINAL.

Some errors respecting the method of Pardon.

From the Unitarian Advocate of August we select the following remarks on the "*Method of Pardon.*"

It has been imagined that the divine mercy and the divine justice clashed, and were only made to agree by a punishment inflicted on the Son of God, which appeased justice and opened the way for mercy to accomplish its desire to save. But in a perfect mind there must be the most unbroken harmony. No variance can exist there.—Opposing principles, jarring attributes, are found only where there is weakness, and error, and sin. God can only wish to do what it is right he should do. If to pardon the penitent were in itself a wrong act, God would have had no desire to pardon. And if to punish the penitent were not consistent with divine clemency, it would not be required by divine equity, for it is not just to be cruel, or to inflict unnecessary suffering. Since then the Scriptures teach us that divine love is the source of that redemption, which is provided in the gospel for a sinful world, we are bound to acknowledge that there was nothing in the justice of God, which interfered with the restoration of the penitent to his Creator's favor. Had there been a contest between justice and mercy, each being infinitely powerful principles, how could the strife have been composed? The usual way of accounting for the reconciliation, which is supposed to be necessary among the divine attributes in order to pardon, is by pointing to the dignity of Jesus, who was punished in our stead. He was God it is said, and his sufferings were an infinite satisfaction to divine justice, and justice being satisfied, mercy could be indulged. It seems, then, that justice triumphs in the contest. But aside from this, we are constrained to ask, which of the two things is the most derogatory to the divine glory; the descent of God from his throne, his humiliation in the form of a slave, his violent death by the hands of his creatures,—or the pardon of the penitent in pure mercy?

Does any one shudder at such language? So do we. But we would vindicate our holy Father's name from the dishonor done to it by a creed that covers all Christendom with its pall. That we may prove ourselves not unjust to that creed, we quote authority not to be questioned for the above representation. Says the Rev. Dr. Griffin,—"There is a foundation somewhere among the mysteries of the Trinity and personal union for a distinction to exist between the Father as holding the authority of God, and the Mediator in *his whole* person, and not only for a distinction, but for *opposite* relations, as opposite as any which can be found among men; such as king and subject, master and sorvant, the commander and the one who obeys, the representative of God and the representative of sinners, the demander of satisfaction and the satisfier, *the inflicter of stripes and the receiver*, the hearer of prayer and the supplicant, the one who makes and performs one part of a covenant, and the one who makes and performs the other, the one who owes and grants a reward, and the one who earns and receives it: otherwise there is no foundation in the Trinity for the work of redemption." He goes on further in these words. "Not a single official act can be ascribed to the mere man, or to the mere God, but to the Mediator. The divinity of that person *goes through* and qualifies all the acts and *sufferings* of the mediator. His godhead as it is exhibited in this august drama, helps to constitute the person of the mediator. All that is divine in him is thus *set apart* from the Father and included under the name mediator. * * * In this stupenduous drama, the Father *alone* holds the arm of authority, and neither the second nor the third person *appears on the throne*. * * * In the whole exhibition the Son appears either as a servant or a vicegerent till the curtain falls. The point to be proved was that God would punish; which according to the distribution of parts, could only be made out by showing that the Father would punish. And now the question is, whether the servant in that awful tragedy, *in his most degrading act* of submission, could pledge himself for the firmness of his master and king, and for the future exercise of that authority *which was dragging him like a criminal to the stake;* whether the act of that servant, with the sword of the Almighty at his breast, under a necessity to obey, or suffer the endless penalty of the law could be considered," &c. &c. Reader! this is all said of the second person in the Trinity. He it is who is here styled a servant, and a criminal, in the awful drama of atonement. *See An humble Attempt to reconcile the Differences of Christians respecting the extent of the Atonement*, by Edward Griffin. *New-York.* 1816. pages 43, 44.

We solemnly ask, if this degrading of the king of heaven to a state of slavery, guilt, danger, and death, be not a monstrous indignity? Is it not a far more honorable supposition, that God, exalted on his throne, from his own unpurchased love, gave out the pardon which only he can give, to the sinner humbled in penitence, washed from his sins, bound alike by his own heart's prompting's and his sovereign's powerful sway, to future obedience as the condition of his present forgiveness? Is it not an infinitely more glorious office for the Father of the universe! But again consider, that all which Dr. Griffin supposes, is an utter impossibility. The person who is God *can* never appear *beneath* the throne, as the second and third in the Trinity are here declared to appear. The authority of God cannot pass out of one hand into another. If the Son be God, he just as much exacts satisfaction as the Father, and the Spirit likewise. To talk of either person as quitting the throne, being a slave, a criminal dragged to the stake, is horrible impiety. God forgive us if we have sinned in repeating such language! Yet this *is* the language of the common creed of Christians. The writer of it was this very year appointed to address the convention of Congregational Clergymen of Massachusetts. We know he is honored and esteemed. Not in the least would we question his merit. It is his creed we look at—his published, printed creed. And without a breath of reproach at himself, we beg our readers to inquire, if such sentiments be preferable to those which Unitarians substitute for them.

The death of Jesus was the death of a created being. No other *could* die. How such a death is to be regarded as satisfying strict justice for the sins of a world, is hard to see. A just law requires the sinner himself to be punished. Jesus was innocent. A just law asks not *what rank* the obnoxious offender bears, but what crime has he committed? Jesus was a glorious sufferer, but not a guilty one. Oh, who can feel that the blessed Father of us all appears *less* holy, just and good, in pardoning the penitent upon condition of his obedience, than in plunging his glittering sword into the bosom of his own beloved Son while meekly interceding for those who were doomed, and who deserved themselves to die. What stain on a parent's character is mercy to a child in tears! What honor to a father's name is bought by bloody vengeance? What blot on a law does remission cast, when it is granted to those only, who will never more rebel against it? And how is such a law vindicated from rebuke and scorn, by letting the guilty escape through the generous sufferings of a pure victim in their stead.

MISCELLANY.

The Life of Faith.

We select the following remarks from the Christian Visitant; which is a periodical work of a practical character, published in this city by Messrs N. S. Simpkins & Co

"We look," says the apostle, "not at the things that are seen, but at the things that are not seen." And it is indeed an interesting subject of inquiry, whether there are any among us who act upon this holy principle. Are there those who, looking beyond the boundaries of time and the objects of sense, live *by faith in the great objects of eternity?* who, realizing that they are destined to immortality, are accustomed to form plans, and to prosecute their schemes with reference to a future and an endless duration? What dignity and elevation must attend the views of such men! upon what an eminence do they stand above the mass of mankind! This was precisely the character of the apostle; who with great eloquence and beauty declares the power of his faith to yield support under the calamities of life.—He shows how it enabled him and his fellow sufferers to sustain themselves under their trials; how it poured consolation into their cup, and mingled inward joy and peace with all their outward afflictions, this holy principle, which animated him, may exert the same power over us. It has lost none of its efficacy with the progress of time: it does not wear out with old age. We may contemplate it as a principle of action; and with this view, we may contrast the character of him who walks by faith, and of him who walks by sight. We may compare the influence of the opposite principles upon the human character and hopes.

The man who walks by sight, has his regards chiefly directed to the objects of sense. This outward world, the things present, possess his soul. He thinks continually of the passing gratification, or of those objects with which the present life alone is concerned. Hence he is principally affected by the possessions and the hopes—by the joys and the sorrows of the present: health, wealth, friends, liberty, honor, and sensual pleasures on the one side; disease, pain, poverty, disgrace, loss, disappointments, vexations, servitude, imprisonment, persecution and death, on the other,—are the sources as they arise, of his happiness or his misery. Thoughts concerning these are always present to his mind, and on them he fixes chiefly his regards.

On the other hand, he who walks by faith, directs his views to unseen and eternal things. Whatever is good or evil, whatever is to be hoped or feared from the great things of eternity, are the habitual subjects of his reflection, and furnish him commanding motives of action. Heaven in its glory and felicity, God, and his Son Jesus Christ, and the blessed in that happy world; the employments and improvements; the virtues and the graces of the heavenly state, form the constant subject of his admiring contemplation.

Prophecy.

The following sentiment from the great Sir Isaac Newton, is worthy of the attention of readers of the Prophecies, and especially of those who have an overweening desire to manifest their own prophetical gifts by interpreting the prophecies beforehand

Sir Isaac Newton, in his "Observations on the Apocalypse," modestly says, "If I have done any thing which may be useful to following writers, I have my design. The

folly of interpreters has been to foretel times and things by this Prophecy, as if God designed to make *them* prophets. By this rashness they have not only exposed themselves, but brought the Prophecy itself also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to *foreknow* things; but that, after they were fulfilled, they might be interpreted by the event, and *his own providence* not the *interpreters* be then manifested thereby to the world."

CHRISTIAN REGISTER.

BOSTON, AUGUST 30, 1828.

"Calvinistic Interlopers."

This is the title of an article, communicated for the Galaxy, of Aug. 8th, with the signature "Firmness," and giving some account of the unhappy state of religious affairs in the first society in Cambridge, of which Rev. Dr. Holmes is Pastor.

We have received two communications, —one signed "a subscriber"—and the other—"Cambridge subscribers," requesting us to publish this article. We declined publishing it, at the first request, on the same principle on which we decline publishing it as a whole now,—viz. because we think that in so doing we shall better serve the cause of true liberality in Cambridge, and, (which is of more importance,) the great cause of Christian liberality and truth generally—than by complying with the request, and publishing the whole article as it stands. We regret and mourn over the sad state of affairs, and the deplorable evils existing in very many of our religious societies;—evils which have undoubtedly been induced by the exclusive and meddlesome conduct of "Calvinistic Interlopers," and we shall not shrink from the use of any righteous and honorable means, which we may think best fitted to exhibit to public disapprobation, and effectually curtail the bad influence which these men are exercising.

The article to which we have alluded respecting the religious affairs in Cambridge, though undoubtedly true in all its statements, does not, as a whole, seem to us best fitted to accomplish this purpose.

It is probably known to our readers generally, that two or three of the (imported) leading clergymen of the Orthodox pursuasion in our city, who have been so officious in causing divisions and animosities in the societies of towns round about us, have extended some degreo of their baleful influence to Cambridge. The circumstances and progress of the controversy which has grown up, between the pastor and people in this place, are probably not so generally known. For the information of such we furnish the following paragraph from the article before mentioned.

"For more than a year past, that town distinguished for containing the first University in the union, has been the seat ot discontent and growing discord. The parish where the venerable and *liberal* Dr. Appleton, preached seventy years, has been rent by divisions and threatened with painful separations, produced in a great measure, by interlopers from other States, and colleges. A very large proportion of the old parish of Cambridge, have expressed, from time to time, their disapprobation of this mischief-making influence from without, by calm and respectful expostulations with their pastor, first in their private memorials, and then in their corporate capacity as a parish, without obtaining the least redress from their pastor, who has never appeared to incline his ear, or testify any disposition to gratify the majority of his flock."

The article proceeds to say, that "things having gone on in aggravated progression, and the male part of the society continually dropping off,"—"the parishioners voted by an overwhelming majority, to request their pastor to ask a dismission." This expression of the wish of the society, we are told, has been "strangely disregarded."

In the following opinion of the writer from whom we have quoted above, we fully agree:

"When a large portion of a congregation say to the pastor—we disbelieve your doctrine—we disapprove your notions of church government, we cannot join in your prayers,—and we no longer wish to see *you*, and *your* favorite preachers in our *pulpit*, either on the sabbath, or in the highly disapprobated *night* meetings, and, above all, in the *doctrinal* Lectures delivered in the court house,"—"when a sober people hold this solemn language to a considerate minister, how can he maintain his standing? It is difficult to conceive how any clergyman can receive pecuniary support from a people who thus unequivocally intimate to him that they no longer want his services?

We believe, as is confidently stated, that "the discordance at Cambridge has not arisen from any factious characters among the people of the parish," but wholly from the new views of the pastor, (and his practice upon them,) respecting his rights and duty in relation to ministerial exchanges, and the doctrinal complexion of the preachers he should invite into his pulpit. Dr. Holmes has till quite recently exchanged with several Unitarian clergymen. This he now refuses to do, though solicited by a large majority of his people. That this gentleman,—who has thus far justly sustained in the community, a high character not only for his learning and moral integrity, but for his catholic and conciliatory temper and practice,—that he is *honest* and *conscientious* in the new course he has adopted, we would not pretend to intimate a doubt. That he is *right*, however, in this thing, we feel that there is no impropriety or presumption in our *strenuously questioning*. How far this respectable divine may unwittingly and unconsciously have yielded up as has been suggested, the religious affairs of his parish and his own rule of ministerial influence, to the influence and guidance of gentlemen recently introduced among us, and who (not over-modestly) assume to be guides in our spiritual affairs,—we take not upon ourselves to say. But, whether the evils of the course complained of, have arisen from the voluntary, and selfdirected measures of the pastor, solus,—or from a misplaced confidence in the counsels and directing wisdom of others, we have no hesitation in saying, that, though less blameable perhaps in the latter case, it is in our opinion, on the part of the pastor, equally a breach of duty, and an unkind trifling with the just claims and expectations of the people;—and, on the part of the people, —that it is a case of the endurance of spiritual tyranny, which demands a steady perseverance, in those wise and firm, but temperate and honorable measures, by which their whole course has thus far been so honorably distinguished.

We have inserted, this week, a communication with the signature—"A Lover of Religious Order and Peace." The writer professes to be a Trinitarian, who dislikes the practice of the clergy of his denomination, in thrusting themselves into Unitarian societies, and fomenting divisions. He recommends retaliatory measures of the same kind, on the part of Unitarians, as the only means of checking the growing evil.

We have given place to the communication, because we think it is time the subject was fully discussed, and we wish to do our part in pressing it on the public attention. We invite communications on the subject; not the crude suggestions of inexperienced writers,—but the well digested and mature thoughts of some of the many wise and able men among us, whose cool judgments and careful observation qualify them to give counsel. The views and opinions of such men, especially *laymen*, are much needed at the present period of religious anarchy.

Our own opinions on this subject, have been fully and decidedly expressed on former occasions. We have not time now to repeat them, or to say how far they have been changed or modified, by the late increasing and more palpable instances of unkind interference, on the part of our Orthodox brethren.

The annual Sermon before the Society for promoting Theological Education in Harvard University, was delivered, agreeably to appointment, by Rev. Mr. Francis of Watertown, on Sunday evening last, in the Church in Federal Street. The audience was full and highly respectable.

We had not the pleasure of hearing the Sermon, but learn that it was an able and interesting discourse, "On the Claims of Enlightened Theology."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Ordination at Hardwick.

On Wednesday, Aug. 27, Mr. John M. Merrick was ordained pastor of the Congregational Church and Society in Hardwick. The Introductory Prayer was offered by Rev. Mr. Clark, of Princeton; The Sermon was by Rev. Mr. Bartlett, of Marblehead; The Ordaining Prayer by Rev. Mr. Thompson, of Barre; The Charge by Rev. Mr. Bascom, of Ashby; The Right Hand of Fellowship by Rev. Mr. Sewall, of Danvers; The Address to the Society by Rev. Mr. Wilson, of Petersham; The Concluding Prayer by Rev. Mr. Harding, of New-Salem.

These religious exercises were listened to with the most serious and profound attention by a very large audience. It seemed to be the general sentiment of intelligent hearers that they had seldom or never attended to Ordination services more interesting. A truly Christian spirit animated the whole. The Sermon was from Rom. x. 16. It contained a clear exhibition of what the preacher regarded as the essential truths of the gospel, and a highly satisfactory exposition of the causes of the imperfect influence of these truths upon the minds of men. It was marked by a spirit of candor and charity, and commended itself to the heart as well as the understanding. We trust it will be given to the public.

In view of the torrent of abuse, which is incessantly poured upon Unitarians in certain Orthodox periodicals, it was a delightful reflection to the writer of this article, that so large a body of Christians, many of whom were understood to be of different denominations, had so excellent an opportunity of learning what were the doctrines and the spirit of Unitarians from the lips of Unitarians themselves. Without doubt many a prejudice must have been removed. In an account of the exercises we should not forget to mention the singing, which was uncommonly fine.

For the Christian Register.

Pollok's Course of Time.

Mr. Reed,

I read the remarks of your correspondent W. B. last week with great surprise, and cannot think it right that so sweeping and harsh a censure of Pollock's poem should pass unnoticed. The work has doubtless been extravagantly overrated, and the Eclectic Review has rendered itself ridiculous by its excessive praise. Yet the work has merit, and W. B. does no credit to his judgment by the terms of extravagant reprobation which he has used. I am sensible that the theology is bad, some of it absurd, and to men who think as I do it seems even "blasphemous." But I not do see how any one, after reading beyond the second book, could say that the "sentiments generally" are "false and of the most depraving tendency." On the contrary, there is a great deal of pure and good morality, and sentiments of the most excellent tendency. It is not wholly a poetical paraphrase of Calvinistic doctrine, as W. B. seems to think. Quite otherwise; and he has done himself and the public great wrong to denounce the whole volume in such severe language because of his dislike to its theology. But upon this principle we must abandon Young and Cowper; their theology is highly objectionable, and yet we allow their merit and read them with pleasure. Let us be equally just to Pollok; and not refuse to see his worth or be pleased with his truth and beauty, because he revolts us with his dogmas. The trinity and satisfaction may make very good *poetry*.

The truth in regard to this poem seems to be this. It was preceded by unmeasured encomiums from certain British reviewers. We find on reading for ourselves that it does not deserve them; and we wreak our disappointment on the poor author by crying him down as outrageously as he was cried up. But is this fair? Let us be more just, and not suffer ourselves to be cheated out of our candor by any feeling like this, or by any theological prejudice. The author is dead. He died young. He died a sacrifice to study and thought. Such a martyr always deserves respect. Let us look impartially at his remains, and deal with them tenderly. Then I think we shall judge somewhat in the following manner.

"The Course of Time" is a hasty, unequal, unfinished work—bearing marks of strong thought, and the impress of a bold genius—vigorously and poetically conceived in the outline, but in its parts crude, incomplete, undigested; oftentimes prosaic and low in the diction; and in its best passages prolix and unequal. We may regard it as the first rough sketch of an ardent and powerful pen; which, if the author could have kept it by him nine years, and thoroughly revised it until he had reduced it to one half it present bulk, would have proved a first rate and immortal poem. As it is, it is too full of imperfections to be a work of permanent interest.

As to its sentiments generally—when I have excepted the passages which dress out certain false doctrines in their most offensive forms, and which constitute but a small portion of the work—I recollect little that need give offence to a religious man. I can conceive that there are many views of life and morals which might be objected to; but there are many more which must give sinerest satisfaction to all. And for my part, I pity the man who can read it without receiving frequent pleasure, and some good impulse to the best feelings of his nature.

For the Christian Register.

Mr. Editor,—

It was with much surprise and regret that I saw in your last paper, a summary condemnation of Pollok's course of Time."—However little credit it may reflect upon my "moral sensibility," I must confess I have perused and re-perused the book with admiration and pleasure. I forbear to speak of the impropriety of a man's condemning *in toto*, a book of poetry—who confesses himself to be no judge of its poetical merits.—Your correspondent dislikes "the sentiments generally"—and considers them "not merely false, but actually blasphemous and of the most depraving tendency." By the sentiments *generally*, I suppose he must mean the Orthodox views of Religion which are exhibited in perhaps twenty or thirty pages out of three hundred. I feel as little sympathy with Orthodox sentiments, probably, as your correspondent, and should not be disposed to deny that the moral tendency of some of them, when fully carried out in practice, would be pernicious. I do not, however, believe that they are uniformly or generally so. Let us not too hastily stigmatize the religious opinions of a large majority of the Christian world as *blasphemous*, lest we render ourselves chargable with the very illiberality, which we so justly condemn in others.

By his own confession, W. B. is no judge of poetical merit.—This book has merits of another kind which his disappointment in the doctrinal character of the book has probably prevented him from appreciating. I challenge him to point out to me, in any uninspired book, such perfect descriptions of vice, in all its various forms, and hideous deformities—such fine delineations of virtue in its most beautiful and alluring features—so grand and yet so true to nature. Is it possible that any one should read these and yet have the heart to say that the sentiments *generally*, are "not merely false, but actually blasphemous and of the most depraving tendency?" For my own part, notwithstanding the Orthodox views which now and then appear, and some occasional exaggerations in description, I cannot conceive of any one's rising from the perusal without being made better. It is really refreshing to find amid the sickly love-ditties and nonsensical rhapsodies with which the literary world is inundated, one whose delineations are true to nature, and whose inspirations receive a coloring from his spirit of piety and love of virtue. A. G.

For the Christian Register.

My Kingdom is not of this World.

It is to be feared, that we often speak of the progres and triumphs of Unitarianism, in a manner that does an injury to the cause. While it inflames the party zeal of some, it weakens the confidence, and prevents the sympathy of others. Many, when they read of the advances of Unitarianism, are slow to indentify that word with divine truth. I am not afraid of the name *Unitarianism*; still, I cannot help thinking that it would greatly promote the cause of Unitarianism, if we were more careful to speak of, and defend it, as the cause of divine truth. There are too many who get the impression, that we wish to make *Unitarians* of them, but do not wish to make them pious, devout, and humble christians,—that we wish to deliver them from the errors and bondage of party, but do not wish to urge upon them a holy obedience to God, nor the importance of a preparation for death and eternity. They get the impression that we make no account of the religion of the heart and affections, and are not concerned for their immortal welfare. Several years ago, a Calvinist expressed to me his surprise, that I had preached a sermon on *repentance*! and a few weeks since, being in company with strangers, and speaking earnestly of the importance of religion, one who had paid but little attention to religion, immediately took it for granted that I belonged to the orthodox party. I believe, Mr Editor, that this impression, of which I just spoke, is a very general one, and I grieve, that it is so. I consider Trinitarianism and Calvinism, false, and opposed to Christ and his gospel, in spirit and doctrine; but I ever have considered Unitarianism, not only perfectly consistent with, but the most productive of true piety of heart and life, and am constrained to believe that Unitarian Christians generally have the same views of the value and efficacy of their distinguishing opinions. Now it is to be regretted that there are any circumstances, as it is evident there are some, which should operate to prevent the true and natural influence of Unitarian principles. And it is evidently the duty of those who embrace this noble and generous faith, to labor for the removal of the causes, and to do their part in correcting the false impressions that are abroad; for there are those, in all denominations who are much influenced by outward circumstance, and some probably, who go over to the Orthordox party, chiefly on account of their real or supposed superior piety. Nothwithstanding the outward circumstances which may lead to this, it seems to me a poor way to manifest one's love for the truth, or his regard for the Savior. It rather betrays a worldly spirit, and a desire for an earthly kingdom. He can feel but little of the authority of divine truth, who leaves the church where it is taught, and joins another, merely because there is more show of zeal, and more external attention to religion. Whoever pursues this course manifests gross ignorance of Unitarianism, and a great want of religious courage. It shows that he would rather be warmed by another's fire, than to kindle one himself.

There are many, I fear, who are looking at Unitarianism with only worldly eyes,—and at orthodoxy too. They hear much said of the rapid march of orthodoxy and feel alarmed for their own safety. They are told that Unitarianism is going down, and without examining the truth of the representation, they tremble; but the tremor has an earthly appearance. Orthodoxy is represented as rising; they watch it with anxious, and sometimes with longing eyes. If the popular doctrine of the trinity is false, as to me it certainly seems to be, and if the peculiarities of Calvinism are so too,—then let not numbers daunt or dishearten us! If we are persuaded that we are on the Lord's side, let that persuasion have its proper influence on our feelings, words and actions! For though it be the cause of truth and of God, which we have embraced, yet, if we are not faithful to it, it will not prevail in our hands —it will have the decaying form, or the unseemly growth of error. It we have right views of things, and act with a single reference to them, and place our hope and trust where they ought to be, we may ever find comfort and encouragement in those words of the Savior, "*Fear not little flock; it is your Father's good pleasure to give you the kingdom.*"

For the Christian Register.

Mr. Reed,—

On Wednesday evening August 13, I heard a discourse delivered in the tabernacle Meeting house of this town, (Salem,) by the Rev. Dr Beecher, of your city. The object of the preacher was to prove the doctrine of the salvation of infants. I was surprised that in the nineteenth century, in an enlightened town in New England, where we boast so much of christian light, and knowledge, it should be thought necessary to preach to a congregation, distinguished for a succession of learned ministers, a labored, argumentative discourse to prove a doctrine, which Dr Beecher has repeatedly asserted they always have believed as a denomination, and that it is slander in those who charge infant damnation upon the Calvinistic system.

But whatever Dr. Beecher, or modern Calvinists may believe, I think it will not be denied by any candid man who has read the writings of Calvin, Twiss, Edwards, Bellamy, Griffin, Emmons, and a host of Calvinistic writers of acknowledged authority, that the doctrine of infant damnation has been believed by the most distinguished Calvinistic writers, and connected with essential vital principles of the system. Indeed, Dr. Beecher himself, in his sermon, alluded to some who had believed the doctrine, and said it was a belief which "floated only in the imagination, as there was not a word or letter in the scriptures to support it."

If therefore, Dr. Beecher and his party disbelieve the doctrine of infant damnation, let them honestly and frankly avow it. I rejoice that they do so. But let them not be so imprudent as to deny that it was ever any part of calvinism because their people now will not bear it. L***.

To the Editor of the Christian Register.

Sir,

Will you permit a Trinitarian, who is opposed to the measures of his brethren, in relation to the establishment of new churches where churches already exist, to enquire through your paper, why it is, that, in order to put a stop to this business, Unitarians do not adopt the same course in orthodox societies?—I am sensible that the more well-disposed Unitarians will object to the measure *as a general principle*. But "circumstances alter cases;" and in self-defence, I think they may be justified. I would not however recommend this course in relation to any society the minister of which, is opposed, in principle and practice, to this prevalent fashion of the day.

I know, Mr. Editor, of quite a good number of Trinitarian clergyman who are decidedly opposed to this thing; and I perceive no more ready way to put a final stop to these proceedures, than for Unitarian clergymen to go into those societies whose ministers have practised on this principle, and hold meetings and establish churches, or draw off a portion of their hearers.

A Lover of Religious Order and Peace.

LITERARY.

Harvard University. The annual commencement exercises were attended on Wednesday, at Cambridge. The Governor, Lieut. Governor, and members of the Council were escorted from Boston, by the Company of Light Dragoons. Several invited guests of distinction were present. Among whom were the President of the United States, Mr. Stephenson, Speaker of the U. S. House of Representatives, Governor Coles of Illinois, and Senor Vidaurree, of Peru.

Exercises of Candidates for the degree of Bachelor of Arts.

1. A Salutatory Oration in Latin.
   George Chapman, of Boston.
2. A Conference. "The Stability of the General Government of the United States, as affected by a National Literature, Common Dangers, Facility of Mutual Intercourse, and a general Diffusion of Knowledge."
   Henry Ingersoll Bowditch, of Boston.
   William Gray Sweetser, of Boston.
   John Appleton Swett, of Dorchester.
   John Parker Tarbell, of Cambridge.
3. A Colloquial Discussion. "The Enthusiast and the Matter-of-Fact Man."
   Joseph Warren Cross, of East-Bridgewater.
   Patrick Grant, of Boston.
4. An Essay. "Literary Recreation."
   Joseph Hale, of Ipswich.
5. A Conference. "The Obligations of a Country to her Warriors, her Statesmen, her Artists, and her Authors."
   Josiah Dunham Hedge, of Cambridge.
   John Greene Norwood, of Boston.
   James Jackson, . . Boston.
   John Singleton Copley Greene, . Boston.
6. A Philosophical Discussion. "The Moral Tendency of the Natural Sciences."
   Francis Caleb Loring, of Boston.
   Jonathan Loring, Woart, of Newburyport.
7. A Dissertation. "The Importance of a Popular History, in which the Actions of Men shall be represented according to the Principles of the Christian Religion."
   Henry Swasey Mc Kean, of Cambridge.
8. A Conference. "Public Amusements, Splendid Religious Ceremonies, Warlike Preparations and Display, and a Rigid Police, as means of Despotic Power."
   Charles Francis Barnard, of Boston.
   Jacob Caldwell, of Lunenburg.
   Frederick Dabney, of Fayal Azores.
   Edward Soley, of New York.
9. A Forensic Disputation. "Whether the World be advancing in Moral Improvement."
   Arthur H. H. Bernard, of Fredericksburg, Va.
   Oliver Prescott, of Westford.
10. A Poem.
    James Cook Richmond, of Providence, R. I.
11. A Literary Discussion. "The Merits of the Histories of Hume and Lingard."
    Charles Babbidge, of Salem.
    Edward Sprague Rand, of Newburyport.
12. A Dissertation. "The Peculiar Facilities in Modern Times for effecting great Purposes in Government and in Religion."
    Horatio Dawes Appleton, of Baltimore, Md.
13. An Oration in English. "Public Station."
    Robert Charles Winthrop, of Boston.
14. A Deliberative Discussion. "Liberal Principles, as affecting the Strength of Government."
    George Nichols, of Salem.
    Samuel Rogers, of Boston.
15. An Oration in English. "Public Opinion."
    Charles Chauncey Emerson, of Boston.
16. An Oration in English.
    George Stillman Hillard, of Boston.

Exercises of Candidates for the degree of Master of Arts.

1. An Oration in English. "The Spirit which should accompany our Republican Institutions."
   Mr. Jonathan Chapman.
2. A Valedictory Oration in Latin.
   Mr. Jason Whitman.

In relation to the exercises generally the Daily Advertiser has the following just remarks.

"The performances uniformly bore the marks of good taste and mature judgment, and several of them indicated talents of a very high order. They engaged the attention and interested the feelings of the audience in an unusual degree. Several of the young gentlemen, in a very feeling and appropriate manner paid a tribute of their respect and gratitude, to the late President of the University."

The number of young gentlemen who received the degree of A. B. was *fifty two*; and the degree of A. M. was conferred on *twedty-six*. The degree of Doctor in Medicine was also conferred on *nine*.

No honorary degrees were conferred. We were particularly pleased with this deviation from the for-

mer course. The profusion with which the small-colleges have recently scattered round their little honors, makes modest men ashamed.

The editor of the Daily Advertise: throws out the following suggestion, in allusion to the subject;

"Whether the government have resolved to discontinue the practice of conferring these degrees, thinking the distinction they confer, too poor to be given away, we are not informed."

After the public exercises, the Officers of the Institution, together with the invited guests, and the graduates of this and other colleges who were present, partook of a dinner prepared as usual in the college halls. After the cloths were removed, the following verses of Tate and Brady's paraphrase of the 78th Psalm, were sung, according to uniform custom, in the tune St. Martin's.

PSALM 78. C. M.

1 Hear, O my people, to my law
Devout attention lend;
Let the instruction of my mouth
Deep in your hearts descend.

2 My tongue, by inspiration taught,
Shall parables unfold,
Dark oracles, but understood,
And own'd for truths of old;

3 Which we from sacred registers
Of ancient times have known,
And our forefathers' pious care
To us has handed down.

4 We will not hide them from our sons;
Our offspring shall be taught
The praises of the Lord, whose strength
Has works of wonder wrought.

5 For *Jacob* he this law ordain'd,
This league with *Israel* made;
With charge, to be from age to age,
From race to race convey'd.

6 That generations yet to come,
Should to their unborn heirs
Religiously transmit the same,
And they again to theirs.

Two toasts were afterward drank. The first was given by Governor Lincoln, and was an honorable and deserved tribute of respect and affection to the Rev. Dr. Kirkland, the late President of the University. We regret that we are unable to give the exact words, in which the sentiment was expressed.—The second sentiment was given by the President of the United States. It was an allusion to the highly respectable and superior character of the public performances of the day,—in the following words:

"Our Alma Mater—May the annual birth day of her children ever prove, as it has this day proved, the day of her glory."

On Thursday forenoon the candidates for the Boylston prizes, declaimed; and at twelve o'clock an Oration, by Jonathan Porter, Esq. of this city, and a Poem by Mr. F. H. Hedge, were delivered before the Phi Beta Kappa Society.

We have great satisfaction in being able to state that the prospects of this valuable Institution continue flourishing. We are informed that 77 have been admitted to the Freshman class, and that others are expected for the same standing. Several, we understand, have also been admitted to an advanced standing. It is stated moreover, that about twenty of those who recently left Yale College, have applied for admission at Cambridge, but were not admitted to examination, on account of the irregular manner of their leaving Yale.

We learn that some changes have recently been made by the corporation, in the charges for instruction, rent &c. The following statement has appeared in the Daily Advertiser; It appears that the different classes are to be charged alike, hereafter. The charges will be as follows, viz.

"For instruction, use of Library, Lecture rooms, Steward's department, rent and care of rooms, the charge is $30 per term, or $90 per annum. For commons $1,75 per week, which for the 42 weeks of term time, makes $73,50 per annum. The class books average about $20 per annum. Fuel, about $15. Making for all necessary expenses, except clothing and pocket money, $198,50 per annum."

Monument to John Harvard. About a twelvemonth since, the idea of erecting a Memorial to JOHN HARVARD was suggested, by some gentlemen, who had been educated at Cambridge, and a Committee was appointed consisting of Messrs. F. C. GRAY and E. EVERETT, to prepare a circular letter on this subject, to be submitted to the graduates of Harvard College, inviting a subscription of *one dollar each* for the object proposed. At the same time Hon P. O. THACHER was requested and consented to act as Treasurer of the funds; and Messrs. GRAY, THACHER, and EVERETT were authorized to adopt the requisite measures for the erection of the Monument.

In consequence of this invitation, a considerble number of the graduates of the College have forwarded their subscriptions to the Hon. P. O. Thacher, as Treasurer; and a fund has been raised, nearly sufficient for the execution of the work. A contract has been entered into with Mr. Willard, in pursuance of which the Monument will be finished, and be ready to be set up in a few weeks. It is to consist of a pyramidal shaft, of one solid block of Quincy Granite, fifteen feet high, and about four feet at the base.—The fund hitherto raised is barely adequate to the expense of preparing and erecting the shaft. It is desirable to provide the means of defraying some additional expense, as for instance, the cost of a suitable railing to enclose the work, of the inscription, &c. Those sons of Harvard who have not yet done it, and who are disposed to take a part in this tribute of respect to their great Benefactor, by contributing their mite to the fund are requested to send their subscriptions to Judge Thacher, Court Square.

Dartmouth College. The annual commencement at this college was held on Wednesday last. The degree of A. B. was conferred on 41 young gentlemen, that of A. M. on 16, and that of D. D. was conferred on the Rev. John Smith, Noah Porter, and Warren Fay, and that of LL. D. on Hon. Charles Marsh. *Adv.*

Natural History of the Bible. We understand that Rev. Dr. Harris is engaged in preparing an abridgement of his "Natural History of the Bible,"—with a view to present it in a more popular form for the use of parents and Sunday school teachers. This we are pleased to learn, as we are convinced, from the specimens given in the last "Teachers Manual," that while it renders the study of the Bible more interesting, it will afford also a great amount of useful instruction, which the young pupil will search for in vain elsewhere.

Christian Teacher's Manual. This publication has thus far been rendered interesting and useful. Its value, as a guide and assistant of the Sunday school teacher, is gratefully acknowledge by those engaged in that praiseworthy and honorable duty. The fifth number of this work is just published. It contains nine articles, all of them useful, and several highly interesting. One of them is a description of the eye, and is accompanied by a plate representing its different parts.

It is understood that Rev. Mr. Knowles of this city is preparing a Biography of the late Mrs. Judson, wife of the Baptist Missionary in Burmah.

SUMMARY.

Autumnal Caterpillar. It appears, by a communication, in the New-England Farmer, of the 22d inst. from Dr. T. W. Harris, of Milton, (whose investigations as a naturalist and entomologist have been very extensive) that it is the *autumnal caterpillar*, or *web-worm*, whose ravages have so disfigured our ornamental and fruit trees during this few weeks past.

An acquaintance at East-Cambridge has sent us the following account of a most ferocious act committed on Thursday morning, at the Flint Glass House in that place.

Two men, Hobson and Marsh while at work in the Glass House had a dispute, the debate grew warm, when Hobson who was making decanters, became angry and struck Marsh on the right arm with the glowing decanter, which broke on his arm and sunk deep into the flesh. He shrieked out in dreadful agony, when one or two went to his assistance and pulled the shivered pieces, with pincers, (for it was yet red) out of the flesh, where it stuck very firm, and exhibited one of the most awful wounds that may be imagined. It is said that Hobson, two years since, committed a similar deed without being taken notice of by law. Hobson is a foreigner.

The following are the names of the Pupils to whom the Franklin Medals were awarded by the School Committee at the late examination;

Latin School. John S. Dwight, John J. Evarts, Oliver C. Everett, Erancis J. Humphrey, Thomas O. Prescott, and George F. Simmons.

High School. Arthur W. Benson, George W. Messenger, Patrick Riley, John J. May, William Wiley, and Theodore A. Russell.

Elhot School. Samuel O. Torrey, Henry T. Jenkins, Thomas Kettell, Henry H. Hammatt, Samuel G. Snelling, James W. Ward.

Hancock School. Edward Ayres, Abiel Buttrick, Daniel A. Oliver, Albert Betteley, Henry A. Hall, John Burgess.

Mayhew School. Charles S. Kendall, Samuel Trull, Henry Williams, Jr. Charles T. Spooner, John Ridgway, Jr. John E. Kendall.

Bowdoin School. Edward A. Aikin, John M. Gould, Thomas Baile, Stephen D. Lee, William M. Evarts, Josiah H. Vose.

Adams School. Heliodorus Wellington, William H. Richards, John M. Kupfer.

Franklin School. Aaron H. Bean, George Bowen. Albert Day, Samuel Floyd, William H. Ireland, William J. McDonnell.

Boylston School. Jos. C. Bates, William Brown, Edward F. Robinson, David G. Ranney, Jacob T. Woodbury, Patrick L. Fahy.

Hawes School. Francis L. Capen, Charles Jones, Francis Lauery.

A great length of new Hose has been made for the Cataract Engine. The Hose of all the Engines of Roxbury, Charlestown, and Boston, is made to fit together, by uniform screws, so as to produce perfect facility in rendering mutual assistance, should calamity unfortunately require it. *Pal.*

Plymouth Collector of Customs. Pelham W. Warren, Esq. has been appointed Collector of the Customs at Plymouth, in the place of Mr. Sampson, deceased. One of our public papers has the following paragraph in relation to the subject.

"By this appointment the House of Representatives will lose a valuable public officer, whose place will not be easily made good. Those men are rare who can discharge the duties of that office with the same promptitude, correctness, and unvarying urbanity of manner amid all the little perplexities that will occur, for which Mr. Warren has been distinguished. It may be safely said, that no man has ever served the House in that capacity, who has given more universal satisfaction."

We yesterday saw in out streets, (says the Portsmouth Journal,) Donold M'Donald, who is *seven years older than Dr. Holyoke.* He seems to be much addicted to intemperance, for which he frequently has received correction, with little hope of reform, however. He has served in several wars. Nearly fifty years ago, he offered himself for re-enlistment in the American army: Washington told him he was *too old*, and with a present dismissed him.

Miss Betsey Smith, a young lady who is employed in a cotton mill at Hooksett, N. H. wove, on the 8th inst. one hundred and seventy-eight yards of good shirting in thirteen hours on five looms; the yarn No. 16, the cloth 7-8th yard wide. *Lowell Jour.*

Geology. The following communication on the subject of geology was recently published in the Patriot.

Not less than one hundred and fifty thousand children attend school in this Commonwealth. One third of them, at least, are exactly fitted to understand and to relish the very *simple* and very *practical* principles of Geology. Examinations and collections of the mineral productions of their several towns, would furnish them with a delightful and healthful recreation, acquaint them with the materials their Creator has furnished for their use in rich variety, enable them to deposit specimens for their own instruction and amusement and provide a State collection for the Capitol.

All that is necessary to secure the interest and attention of young people to this subject, is to aid them in the outset with a few specimens and appropriate descriptions, sufficient to acquaint them with the elementary substances and general principles of the science. Its interesting and practical character never suffer it to be neglected after the first acquaintance.

Are not the voluntary gratuitous and cheerful services of 50,000 young but active and efficient surveyors, to explore and develope the resources of the State, and to enrich the treasures of science, worthy the consideration of all who are interested in the good of their children, or of THE PUBLIC?

Steam Navigation. The excellence of the Steam-boats which navigate the waters from Providence to New-York, has produced a great increase of travelling between the two places. These boats frequently carry from a hundred to a hundred and sixty passengers. The Chancellor Livingston has a hundred and ten births, and is frequently obliged to make up cot beds in addition. The passage is made, in favorable weather, in less than eighteen hours, which is more than ten miles an hour. It is hardly to be expected, that any great improvement will be made for a long time to come, either in the rate of speed, or the style of accommodation. The Franklin, a new boat, built for the purpose of being put upon the line, is intended to be a first rate vessel. *Adv.*

Hon. Samuel C. Allen has communicated to the people of Franklin District, his determination not to be a candidate for re-election to Congress. He presents to his constituents, concisely, the opinion he has formed on various subjects of public policy. In regard to the last election of President, and the present administration, Mr. Allen says, *Patriot.*

"The election of President by the House of Representatives, in which it became my duty to participate, was a proof of the safety of the provision of the Constitution under which it was conducted; and the dignity and temper with which that body executed their high trust, were of a most imposing character, and exhibited a moral grandeur which has no parallel in the history of nations.

"The imputations cast upon it, by those who were dissatisfied with its result, were in my belief entirely destitute of the slightest foundation in fact; and with posterity I have no doubt it will be regarded as one of the proudest triumphs of reason over the passions, and of sound sense over epidemic delusion; being the strongest fact in all history, in proof of the capacity of the people for self-government.

"The present administration has pursued the same general policy as was adopted immediately after the peace, and has not departed in any important point from the course of its immediate predecessor, in regard to either the foreign relations or domestic interest of the nation. In the departments it has carried forward the improvements begun by its predecessor, and has enforced a rigid accountability in the disbursements of the public monies."

The following additional paragraph from Mr. Allen's Address, is worthy attention, and we hope will not be without its effect.

"When I first went into Congress I thought from my habit of speaking at the Bar, that I should have taken a part more frequently than I have done in the public debates, but I soon found that much of he speaking *there* was rather adapted for effect elsewhere, and availed only to suspend the functions of the House, and retard the public business; and that the passion for that sort of display was strongest in the weakest and least informed minds."

A fire broke out in Philadelphia on Thursday evening, which destroyed the dwellings of twenty families, with most of their furniture. Eight houses, were burnt in Oak-street, two in Crab-street, and six in an adjoining Court. *Adv.*

Connecticut Steam Navigation. The Hartford Mirror gives the following notice of the progress, of the works at Enfield Falls, for opening a channel of Steam Navigation between Hartford and Springfield: *Adv.*

"On Thursday last, about forty of our citizens made an excursion up the river, in the safety barge *Lady Palmer*, attached to the Steam-Boat Barnet, for the purpose of viewing the works at Enfield Falls. They proceeded to within about a mile and a half of the head of the works, and returned on foot following the line of the canal to its outlet, a distance of from four to five miles. There are at the present time between four and five hundred labourers employed upon the works. A very considerable part of the canal is completed, and the locks which are unfinished, are going up with all possible expedition.

"The first idea which would occur to a stranger on viewing these works, is, that of permanency. Every step which has been thus far taken upon them is calculated to *tell*. The locks so far as finished, are constructed of the best materials, and to all appearance will never yield—and the canal, so far as completed looks comparatively as substantial. The gentlemen were highly gratified with what they saw, and with the civilities they received from the citizens of Warehouse Point, and their neighbours on the opposite shore."

William Tudor, Esq, Charge des Affaires of the U. States, whose health had been in a very delicate condition previous and subsequent to his arrival at Rio, was introduced to the Emperor the latter part of June:—Don Pedro received him most graciously; and afterwards expressed himself to one of his suite, in very complimentary terms of our Charge. Mr. Tudor's health was nearly restored, so as that he felt no inconvenience from transacting the daily business which came before him.

The Rev. Jeane de la hoz Kimeno, vicar general of the Roman Chatholic Church at the Island of Dominica, came to his death lately, by a most terrific accident. He was taking his customary evening's ride, and the road being in a very bad state, it is supposed he attempted to turn his horse, when both horse and rider fell down a precipice of nearly 3000 feet perpendicular height. He was found the next morning dead, at the bottom of the cliff. He was in the 68th year of his age. *Adv.*

The Duke of Saxe Weimar, whose death is announced in the newspapers, was the reigning sovereign—and not the Duke Bernard who made the tour of the United States.

H. B. M. ship Challenger, Captain Fitzclarence, arrived at Halifax on the 8th inst. from England, to convey Sir James Kempt to Quebec, to take the reins as Governor-General of British North-America: and to carry the Earl of Dalhousie to Europe. H. B. M. brig Chebucto, Capt. Potter, was ordered to Quebec, with Mr. Cooper, the Secretary of Sir James, with despatches. Sir John Kean, Governor of Jamaica, was spoken of as Governor of Nova Scotia.

Soon after Sir James takes the chair of authority at Quebec, the Canadian Parliament will assemble, and it will be known what ground the British Government means to maintain in the differences in this important Colony, whether there will be concession or perseverance, or a new course and system.

The Montreal paper in opposition to the local Administration endeavors to made it appear that Sir James Kempt will only temporarily administer the Government of this province; and that Sir Francis Burton will ultimately arrive here as Governor in Chief. We know not what sources of information that paper possesses; bnt from all we learn, we believe it will find that Sir James Kempt is Captain General, and not *locum tenens*. *Pal.*

From Europe. English papers to July 16th have been received, via New York.

The Boston Daily Advertiser of the 27th has the following paragraph relating to English affairs.

"In the House of Commons, July 14, Mr. Huskisson gave notice, that he should move on the following Thursday, for an address to his Majesty, for the purpose of having laid on the table, any communication which had passed with the government of this country, and copies of instructions sent to his Majesty's minister here, relative to the late Tariff.

On a preceding day the Chancellor of the Exchequer, in reply to a question by Mr. Stewart, whether the government intended to take the subject of the American tariff into consideration during the recess, with the view, if possible, of applying some remedy, said that the President of the Board of Trade would, no doubt, give the subject his attention during the recess."

In reference to appropriations for certain defensive works in Canada, Mr. Huskisson said;—

"He considered the grant absolutely neccessary for the security of the colonies. He said that the war of 1812 with the United States arose entirely from ambitious motives, and the object of it was to seize on the two Canadas.—He considered it wise to take every precaution, and to put the frontier in a state of defence.

Mr. Peel supported the motion on the ground of the importance of the colonies, and the necessity of assisting them to defend themselves."

Mr Goulburn on the 11th brought forward his scheme of finances for the current year, with a statement of the revenue, and estimates of expenditures. He proposed no new taxes. He estimates the income of the year at 53,902,030*l*, and the expenditure at 50,104,522*l*. besides advances of 708,800*l*. for public works, leaving a net surplus of 3,088*l*. Instead of new taxes, or loans, to maintain a nominal sinking fund, he proposes to reduce the sinking fund from five millions to three. He represents the finances and commerce of the country as in a very promising state. He says, "the state of our trade, internal and external, is such as to excite the warmest feelings of pleasure in the mind of him who attentively considers it." The increase in the exports of the present year, as compared with the five last, he says is "calculated to excite feelings of mingled astonishment and pleasure, at the prodigious exertions and activity of our manufacturing and commercial interests." He says that the shipping has increased in a corresponding proportion, and the increase of the excise shows a corresponding improvement in the condition of the people.

Latest From Europe. English papers to July 18th have been received. No later news of importance is received either from the seat of the Turkish war, or from Portugal.

The Emperor of Brazil is said to be exasperated against his brother, and to have ordered a fleet to blockade the Tagus and Douro. It will be well if it cause him to make peace with Buenos Ayres, or to raise the clockade of La Plata.

The plague is said to have made its appearance among the crews of the Russian vessels of war in the Mediterranean.

Russian and Turkish War. The following statements respecting the war are from the Daily Advertiser. Alluding to the papers lately received the editor says;—

They contain the official Bulletins of the Russian army to June 24. The last bulletin announces the capture of the important Turkish fortress Brailow, which had been for some time beseiged, and also of the towns of Hirsova and Kustendgi. This last named place is situated on the Black sea, seventy or eighty miles in advance of the Danube, and was captured after a cannonade of four days. It affords a convenient port through which the Russian army will receive supplies from Odessa.

The Turkish government has issued a declaration, in reply to the late Russian manifesto. It replies separately to the several causes of war, stated in the Russian document. It denies having intended not to execute the treaty of Ackerman, and also having instigated Persia to make war on Russia.

Portugal. News had been received from Portugal to July 5th. Don Miguel seems to have in a great measure overcome the opposition of the constitutionalists. His army had entered Oporto without opposition, and the constitutional army dispersed. The distinguished Portuguese officers who lately left England to join the constitutionalists, arrived in Oporto a few days before these events, and re-embarked in the steam boats for England. The foreign ambassanors had all left, or were about leaving Portugal.

Sir Frederick Lamb, late Ambassador in Portugal, arrived in London, from Lisbon July 14. The Austrian Ambassador left Lisbon in the same packet. The French, Prussian and Dutch Ambassadors were to take their departure in a French frigate. The Spanish Minister had left and the Swedish and Neapolitan Ministers were to leave in the Duke of York Steam-boat.

Accounts from Gibraltar state that on the 4th July, a man, supposed to be one of the piratical gang who destroyed the Topaz, was arrested, and after examination, committed for trial.—There was no doubt of his guilt in the minds of those who witnessed the examination. Several articles were found in his trunk supposed to have been plundered from the Morning Star, and Topaz. On the 6th, another of the gang, as was supposed, was arrested. Accounts from Cadiz state that those who have been arrested there had been tried, found guilty and executed. *M. H. B.*

MARRIAGES.

In this city, Mr. Mark M'Clure to Miss Mary D. Vinto; Mr. Matthew Witter, of South Carolina, to Mrs. Rhoda Cabot, of this city.

In Roxbury, by Rev. Dr. Porter, Ambrose Farrell, late Quarter Master of Ordnance, to Mrs Lois Burbank, widow of Mr. John B. late of Boston.

In Duxbury, Mr. Wm. Woodward to Miss Sally Arnold, daughter of Capt. Galen Arnold.

In Montpelier. Vt. Mr. J. P. Miller, late agent of the Greek Committee in Greece, to Miss Sarah Arms. This is called "*taking up arms for Greece.*"

DEATHS.

On Sunday evening last, Jonathan Amory, Esq. an eminent merchant, and a justly honored and honorable man.

In Roxbury, on Tuesday the 26inst, After a long and painful illness, which he bore with uncomplaining resignation until the last moment of his existance, Mr. James Prentiss, A. M. aged 33, Son of Doct Nathaniel S. Prentiss of R. *Communicated.*

In Roxbury, drowned, Luther Rand, 2d, aged 8 years, son of Mr. Isaac Rand.

In Lexington, Mr. Amos Locke, aged 83.

In Dorchester, on Saturday last, Mr. Elijah Wales, aged 27.

In Watertown, Mr. Elisha W. Dana, aged 65.

In Cohasset, Mr. Joseph Bates, aged 88.

In Gloucester, Mr. James Griffin, aged 74 years; a Revolutionary soldier and pensioner.

In Plymouth, Miss Sally C. Robbins, daughter of Capt. Samuel R. having been thrown from a chaise while on a party to the Beach, and instantly deprived of life. Her companion, a young lady, was considerably injured at the time

In Lancaster, Mrs. Whittemore, wife of Mr. Nathaniel W.

In Marlborough, on Saturday last, Silas Felton, Esq.

In Springfield, Mr. Joel Barber, 63.

In Pelham, James Gibson. Esq. aged 87.

In New Salem. Dea. Larned aged 82.

In Stow, on Wednesday, 13th inst. Miss Betsey Wetherbee, aged 45.

In Lee, Aug. 16th, Hon. Joseph Whiton, in the 69th year of his age. He was a soldier in the Revolution, joined the army in '76, was in the battle at White Plains, and was at the capture of Burguoyne under Gates in '77.

In Athol, Mrs. Lucy, wife of Rev. Joseph Estabrook, aged 65.

In Southwick, Mr. James Phelps, aged 93, recently from Cincinnati Ohio.

In Providence on Monday afternoon, after a long and severe illness, Rev. Stephen Gano, in the 68th year of his age, and for nearly 36 years Pastor of the first Baptist Church in this town.

In Hallowell, Me. Mary Caroline, daughter of James J. Boyd, Esq. of Portland.

In Burlington, 11th inst Mrs. Lucy, wife of Rev. James Marsh, President of the University of Vermont.

In New York, Mr. Henry Spear, printer, aged 39—formerly of this city.

In Philadelnhia. the Hon. Richard Peters, for many years Judge of the U. S. District Court for the Eastern District of Pennsylvania.

At Richmond, suddenly, Capt. Jeremiah B. Colby, master of the sch. Enterprize, from Fall River, Mass.

In Charleston, S. C. 8th inst. Mr. Samuel N. Dexter, aged 32, formerly of Medford.

Near Mobile, Peter H. Hobart, Esq. a native of Vermont, aged 52.

At Toulouse, recently, in the 57th year of his age, Sir William Congreve, the English General of Artillery, who acquired so much renown by the deadly rockets which he invented.

KENRICK'S EXPOSITION—2d VOL.

MUNROE & FRANCIS respectfully inform the Subscribers to KENRICK'S EXPOSITION OF THE NEW TESTAMENT, that the second volume will be ready for delivery next week.

To those who have not yet subscribed, the publishers still offer the work at the low price of *Five Dollars* for three large octavo volumes. The third volume, containing the Acts of the Apostles, to be published before the year closes.

The author says, at the close of this volume, "We are now come to the end of John's History, and to the close of the four Evangelists, which contain an account of the mission, ministry, death, and resurection of Jesus. I have taken no notice of Mark, because his history corresponds almost entirely with that of Matthew, but have expounded such parts of Luke as are not to be found in the Evangelists. Matthew and John have been taken throughout, and in this manner an Exposition has been given of every material transaction or discourse in the gospels." 3t Aug. 30.

REMOVAL.

BOWLES & DEARBORN have removed from No. 72 to No. 50 Washington-street, five doors north of State-street. Aug. 30.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 5.

CONTENTS.

The Jewish Temple; Andrew Inglis; On the properties of Water; Infant Classes in Sunday Schools; Upon the right Method of Reading the Scriptures; Extracts from Dr. Harris's Natural History of the Bible; On the Eye; Death of a Christian; Communication. 3t Aug. 30.

REV. DR. LOWEL'S DICOURSE.

JUST published by N. S. SIMKINS & CO. 79, Court-street, corner of Brattle-street, "A DISCOURSE ON THE TRINITARIAN CONTROVERSY," delivered at the Ordination of Mr. Daniel M. Stearns, as pastor overthe first Church in Dennis: by Charles Lowell, Minister of the West Church in Boston. Aug. 30.

FRESH QUILLS.

150,000 QUILLS, mostly high No's and very superior, among which are a lot of "Mongrel Goose Quills," which in point of durability excel all others.

☞ Merchants & individuals in pursuit of good Quills at a low price will at all times find a choice selection at 96 and 98 State-st. sign of the Large Leger. JOHN MARSH.

Aug. 30.

PENS, INDIA INK, &c.

6 GROSS Silver Pens at very low prices.
150 Boxes India Ink.
15,000 Dice of the best quality.
20 Gross Court Plaister,
For Sale at 96 & 98 State-st. sign of the Large Ledger by JOHN MARSH.
Aug. 30.

NEW COMMISSION STORE.

THOMPSON BAXTER would inform his friends, and the public in general, that he has opened a COMMISSION STORE, at No. 190, Washington-street, directly opposite the *Malboro' Hotel*, for the sale of Boots, Shoes and Domestic Goods, at wholesale and retail, and for cash only.

☞ Cash advanced on consigments, which are solicited. Aug. 30.

WANTED.

THE Subscription price (two dollars a volume) will be given, at this office for the *First* vol. of the Second Series of the Christian Disciple.
Aug. 30. 3t.

MILTON ACADEMY.

THE Academy at Milton, having been recently vacated, in consequence of the indisposition of Mr. Howe, its late Instructor, a Successor is now wanted. Any Gentleman duly qualified, and wishing the situation, is requested to apply by letter, or personally on or before the 13th of September next, either to
Rev. Dr. Richmond, *Dorchester.*
Rev. Dr. Gray, *Roxbury*, or to
S. H. Babcock, Esq. *Milton*, or his Store in Boston, No. 9 Central-street.
Aug. 23. 3t. By Order of the Trustees.

JUST published by N. S. Simpkins, & Co. "The *Christian Visitant or Religious Miscellany*," No. 4, Vol. II. For July and August.

CONTENTS.

Religious Liberality; The Life of Faith; Notice of the late Dr. Abbot of Beverly.—JUVENILE DEPARTMENT. Lessons on the Mind.—POETRY. The Setting Sun; Soliloquy; A Hymn.—SELECTIONS. An Excellent Spirit; Repentance; Prayer.—INTELLIGENCE. Religious Meetings in London; Sunday School Union; Liberia; Trinity Church. Aug. 16.

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Aug. 23.

POETRY.

SPIRIT OF MYSTERIES.

By Mrs Hemans.

The power that dwelleth in sweet sounds to waken
Vague yearnings, like the sailor's from the shore,
And dim remembrances, whose hue seems taken
From some bright former state, our own no more;
Is not this all a mystery? who shall say
Whence are those thoughts, and whither tends their lay?

The sudden images of vanish'd things,
That o'er the spirit flash, we know not why;
Tones from some broken harp's deserted strings,
Warm sunset hues of Summers long gone by;
A rippling wave—the dashing of an oar,—
A flower-scent floating past our parent's door;

A word—scarce noted in its hour perchance,
Yet back returning with a plaintive tone;
A smile—a sunny or a mournful glance,
Full of sweet meanings now from this world flown—
Are not these mysteries, when to life they start,
And press vain Spring showers from the blighted heart?

And the far wanderings of the soul in dreams,
Calling up shrouded faces from the dead,
And with them bringing soft or solemn gleams,
Familiar objects brightly to o'er spread,
And wakening buried love, or joy, to fear—
These are night's mysteries—who shall make them clear?

And the strange inborn sense of coming ill,
That sometimes whispers to the haunted breast,
In a low sighing tone which naught can still,
Mid feasts and melodies a secret guest:—
Whence doth that murmur come, that shadow fall?
Why shakes the spirit thus?—'tis Mystery all!

Darkly we move—we press upon the brink
Haply of unseen worlds, and know it not!
Yes! it may be, that nearer than we think
Are those whom Death hath parted from our lot.
Fearfully, wondrously souls are made—
Let us walk humbly on, yet undismay'd!

Humbly—for knowledge strives in vain to feel
Her way among these marvels of the mind;
Yet undismay'd—for they do not reveal
Th' immortal nature with our dust entwin'd?
So let us deem! and even the tears they wake
Shall then be bless'd, for that high nature's sake.

MISCELLANY.

SUGGESTIONS TO PARENTS.

The Journal of Education has the following remarks preparatory to the introduction of the extracts that follow, from Locke and other eminent writers.

Children's Questions.

[The following paragraphs are from Locke, and other eminent writers on education, whose sentiments are selected and classed in the Parents' Friend. The observations quoted are perhaps somewhat ordinary in their character; but they relate to a subject of great moment in parental management and influence; and they suggest a very natural and salutary method of developing the mental faculties,—leaving the child the free and natural action of his own powers, and yet furnishing him with all requisite guidance.]

Curiosity in children is but an appetite after knowledge, which ought to be encouraged as the great instrument nature has provided to remove that ignorance they were born with, and which without this busy inquisitiveness would make them dull and useless creatures. To encourage this temper, a child should never be checked or discountenanced for any inquiries he shall make, but a plain answer should be given, and the subjects explained to him as far as is suitable to his age and capacity. But great care should be taken, that they never receive deceitful and eluding answers. They easily perceive when they are slighted and deceived, and quickly learn the trick of neglect, dissimulation, and falsehood, which they observe others to make use of; and if by chance their curiosity leads them to ask what they should not know, it is a great deal better to tell them plainly that it is a thing that belongs not to them to know, than to pop them off with a falsehood or a frivolous answer.

If a child is fond of reasoning, care should be taken that this inclination is not misled by captious or fallacious ways of talking to him; and if his reasons are quite out of the way, let him, without being laughed at for his mistake, he gently put into the right. For after all, reason, being the highest and most important faculty of our minds, deserves the greatest care and attention in cultivating it; the right improvement and exercise of it being the highest perfection that a man can attain to in this life.

* * * * * * *

"The thoughts of a child resemble a lighted candle exposed to the wind. He asks a question perhaps, but before you can reply his eyes are fixed on the ceiling, and he is counting all the figures that are painted there, or the panes of glass in the windows; and if you attempt to lead him back to his first idea, it seems as great a restraint to him, as if you were to imprison him. You should therefore be very cautious in exercising the faculties of his mind, until they have gained sufficient strength. Always answer his questions immediately, and suffer him to ask others, when inclined. Keep his curiosity alive, supply him with good materials, and wait patiently till his mind has gained strength; and then the ideas you have instilled into him will naturally be combined, and assist him to reason justly.

"Content yourself with following and assisting nature. As children know little, they must not be encouraged to talk much; but as they have much to learn, they are always inclined to ask questions. It is sufficient togive them plain answers and sometimes add an easy simile to render your explanation the clearer. If they judge too decidedly on subjects of which they are ignorant puzzle them with fresh questions, till they feel their error, without bluntly contradicting them. At the same time show them by some real mark of esteem, not by mere idle praise, that you are much better satisfied with their doubting and asking questions about what they do not understand, than even with a just opinion. This is the best way to teach them politeness and true modesty, and to inspire them with contempt for those disputes that so commonly prevail among young people of little information. Endeavor to take advantage of the curiosity natural to children. In the country, when they see a windmill and ask what it is, take this opportunity to describe to them the process by which bread is made; and when they see reapers in a field, explain what they are doing, and how the corn is sown and multiplies in the earth. Never appear tired of their questions, for these are the means offered you by nature to facilitate their instruction. Let them see, you take pleasure in informing them, and you may thus insensibly teach them how every article, that is useful to man or an object of commerce, is made. Thus, without any particular study, they will by degrees not only learn the best manner of preparing every article they use, but the fair price of each, which is the true foundation of economy. * * * * * * *

"When your child plies you with questions, do not discourage him; for curiosity well turned is the mainspring of knowledge. He will probably ask more than you have skill to answer; if this be the case acknowledge it honestly, and do not save your own credit by chiding or laughing at him for his impertinence; if the thing be above his comprehension, or not proper to be known, or too trifling to deserve pains, show him that calmly; if none of these obstacles interfere, explain the matter clearly to his capacity, or which is better, where it can be done, follow Socrates' method, by leading him dexterously to find out the proper answer for himself."

DR. FRANKLIN'S LETTER.

The following is a copy of a Letter from Dr. Franklin to the Rev. George Whitefield.

Philadelphia, June 6, 1752.

Sir, I received your kind letter of the 2d inst. and am glad to hear that you increase in strength. I hope you will continue mending till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has.

As to the kindness you mention, I wish it could have been of more service to you,—But if it had, the thanks I should desire is, that you would always be equally ready to serve any other person that may need your assistance, and let good offices go round; for mankind are all of a family.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favors; but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefitted by our services. These kindnesses from men, I therefore only return on their fellow men; and can also show my gratitude for these mercies from God, by a readiness to help his other children, and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator.

You will see in this, my notion of good works—that I am far from expecting to merit Heaven by them. By Heaven we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect a plantation, would be modest in his demands, compared with those who think they deserve Heaven for the little good they do on earth. Even the mixt, imperfect pleasures we enjoy in this world, are rather from God's goodness, than our merit; how much more, such happiness as Heaven! For my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the affliction that I may at any time suffer, shall tend to my benefit. The faith you mention, has certainly its use in the world: I do not desire too see it diminished, nor would I endeavor to lessen it in any man. But I wish it was more productive of good works, than I have generally seen it: I mean *real* good works—works of kindness, charity, mercy, and public spirit; not holiday-keeping, sermon reading, or hearing; performing church ceremonies, or making long prayers, filled with flatteries, and compliments, despised even by wise men, and much less capable of pleasing the Deity.—The worship of God is a duty; the hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Your great Master thought much less of these outward apperances and professions, than many modern disciples. He preferred the doers of the word. to the mere hearers, the son that seemingly refused to obey his father, and yet perfomed his commands, to him that professed his readiness, but neglected the work; the heretical but charitable Samaritan, to the uncharitable though orthodox priest and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked entertainment to the stranger, and relief to the sick, though they never heard his name, he declares shall, in the last day, be accepted; when those who cry, Lord! Lord! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected.—He professed that he came not to call the righteous but sinners to repentance; which implied his modest opinion, that there were some in his time who, thought, themselves so good, that they need not hear even Him for improvement; but now a days, we have scarce a little parson, that does not think it the duty of every man within his reach to sit under his petty ministrations—and that whoever omits them, offends God. I wish to such more humility; and to you, health and happiness, being your friend and servant.

B. FRANKLIN.

NEW-ENGLAND VILLAGES

From Mr. Cooper's work called the "Travelling Bachellor," we select the following passages. They are from the part where Cadwallader is giving advice to the traveller, preparatory to his excursion through the interior of New-England.

New-England may justly glory in its villages! Notwithstanding the number of detached houses that are every where seen, villages are far from unfrequent, and often contain a population of some two or three thousand. In space, freshness, an air of neatness and of comfort, they far exceed any thing I have ever seen, even in the mother country. With now and then an exception of some one among them that possesses a more crowded, commercial, or manufacturing population, than common, they all partake of the same character. I have passed, in one day, six or seven of these beautiful, tranquil and enviable looking hamlets, for not one of which have I been able to recollect an equal in the course of all my European travelling. They tell me, here, that villages, or small towns, abound in the newer portions of the northern and western states that even eclipse those of New-England, since they unite, to all the neatness and space of the latter, the improvements of a still more modern origin.

NEW-ENGLAND SCENERY.

In order to bring to your mind's eye a sketch of New-England scenery, you are to draw upon your imagination for the following objects. Fancy yourself on some elevation that will command the view of a horizon that embraces a dozen miles. The country within this boundary must be undulating, rising in bold swells, or occasionally exhibiting a broken, if not a ragged surface. But these inequalities must be counterbalanced by broad and rich swales of land, that frequently spread out into lovely little valleys. If there be a continued range of precipitous heights in view, let it be clad in the verdure of the forest. If not, wood must be scattered in profusion over the landscape in leafy shadows that cover surfaces of twenty and thirty acres. Buildings, many white, relieved by Venetian blinds in green, some of the dun color of time, and others of a dusky red, must be seen standing amid orchards, and marking, by their positions, the courses of the numberless highways. Here and there, a spire, or often two, may be seen pointing towards the skies from the centre of a cluster of roofs. Perhaps a line of blue mountains is to be traced in the distance, or the course of a river to be followed by a long succession of fertile meadows. The whole country is to be subdivided by low stone walls, or wooden fences, made in various fashions, the quality of each improving, or deteriorating, as you approach, or recede from the dwelling of the owner of the soil. Cattle are to be seen grazing in the fields, or ruminating beneath the branches of single trees, that are left for shade in every pasture, and flocks are to be seen clipping the closer herbage of the hill sides. In the midst of this picture must man be placed, quiet, orderly, and industrious. By limiting this rural picture to greater, or less extensive, scenes of similar quiet and abundance, or occasionally swelling it out, until a succession of villages, a wider range of hills, and some broad valley, through which a third-rate American river winds its way to ocean, are included, your imagination can embrace almost every variety of landscape I beheld in the course of my journey.

FOLLY OF DISCONTENT.

The following little anecdote of a person who had contemplated self-destruction, is very beautiful and touching. "I was weary of life, and, after a day, such as some have known, and none would wish to remember, was hurrying along the street to the river, when I felt a sudden check. I turned and beheld a little boy, who had caught hold of the skirt of my cloak in his anxiety to solicit my notice. His look was irresistible. Not less so was the lesson he had learnt: "There are six of us, and we are dying for the want of food." "Why should I not," said I to myself, "relieve this wretched family! I have the means and it will not delay me many minutes. But what if it does?" The scene of misery he conducted me to, I cannot describe. I threw them my purse; and their burst of gratitude overcame me. It filled my eyes—it went as a cordial to my heart. "I will call to-morrow," I cried. Fool that I was, to think of leaving a world where such pleasure was to be had, and so cheap.

Rogers's Italy.

THE JESUITS. It is reported that the Jesuits, who direct the seminary for young nobles at Madrid, to impede the contagion of false principles by the introduction of improper instructors, have in several instances, leaned to fence, for the purpose of instructing their pupils, while some of them are now taking lessons in dancing, to prevent the necessity of resorting to *lay* assistance in the acquirement of these fashionable accomplishments.

MALLEABLE CAST IRON.

A remarkable instance occurred to my knowledge of an individual fact, which might have been of the utmost use to society, but which, owing to the state of knowledge and government in Turkey, was wholly lost to the world. An Arabian, at Constantinople, had discovered the secret of casting iron, which, when it came out of the mould, was as melleable as hammeren iron; some of his fabrication was accidentally shown to Mr. de Gaffron, the Prussian Charge d'affairs, and Mr. Franzaroli (men of mineralogical science) who were struck with the fact, and immediately instituted an enquiry for its author. This man, whose art in Christendom would have insured him a splendid fortune, had died poor and unknown, and his secret had perished with him! His utensils were found, and several pieces of his casting, all perfectly malleable. Mr. Franzaroli analyzed them, and found that there was no admixture of any other metal. Mr. de Gaffron has since been made superintendent of the iron manufactory at Spandan, where he has in vain atempted to discover the process of the Arabian.

Beauty. It was a very proper answer to him who asked, why any man should be delighted with beauty? that it was a question that none but blind men could ask; since any beautiful object doth so much attract the sight of all men, that it is no man's power not to be pleased with it. *Clarendon.*

Reign of Terror. Despots govern by terrror. They know, that he who fears God, fears nothing else; and therefore they eradicate from the mind, through their Voltaire, their Helvetius, and the rest of that infamous gang, that only sort of fear which generates true courage.

Burke—on the French Revolution.

Flatterer.—A flatterer is said to be a beast that biteth smiling. But it is hard to know them from friends, they are so obsequious and full of protestations; for, as a wolf resembles a dog, so doth a flatterer a friend.

Sir W. Raleigh.

DISTRICT OF MASSACHUSETTS... *to wit.*

District Clerk's Office.

BE IT REMEMBERED, That on the fifteenth day of July, A. D. 1828, in the Fifty Third Year of the independence of the United States of America, PUTNAM & HUNT, of the said district, have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

"*Biographical Sketches, of Great and Good Men, Designed for the Amusement and instruction, of Young Persons.*"

In Conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned;" and also to an Act entitled "An Act supplementary to An Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Proprietors of such Copies during the times therein mentioned: and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

SIMPLE HYMNS FOR CHILDREN.

JUST published and for sale by Bowles and Dearborn, 72, Washington Street, SIMPLE HYMNS FOR CHILDREN; to which is added an Index to such passages of Scripture as are most intelligible and interesting to young persons. Arranged in Lessons for the use of Parents and Instructors of Sunday Schools. By the author of the "Franklin Primer," &c. &c.

—ALSO—

A SERMON on Conversion, delivered in the First Parish in Hingham, Lords Day, July 20, 1828. By Joseph Richardson. Published by request.
Aug. 23, 1828

UNITARIAN TRACTS.

THE Tracts of the A. U. A. First Series—*Vol. 1. Bound*, containing from No. 1 to No. 11 with an Index, may be had at the Depository, 72 Washington-street. 3t. July 26.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

UMBRELLAS	of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do.	small size do. do.
Do.	with plated sticks, and Ivory mounted.
Do.	Cane Handles, a neat and light article for Summer.
Do.	low priced Silk.
Do.	large and small size, Gingham, superior quality.
Do.	24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do	Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS,	Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do.	Brown do. white fringes.
Do.	do. do. brown do.
Do.	do. cane colored handles.
Do.	do. black sticks, with white fringes.
Do.	do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.
Boston, June 28. ep. 6m

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. Ninth Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the Publisher is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 2. No. 2. for Aug. 1828.

CONTENTS.

Miscellany. Symptoms of Liberality at Princeton; Salvation; Unbelief; Colossians 1. 16, 17; Morning Hymn; On Mysteries; Some Errors respecting the Method of Pardon; Omnipresence of God; The Knell; Sunday Schools; Translation from the Italian; Rev. Abiel Abbot; Daily Monitor; Presumptive Arguments; Moral Tales. 3t. Aug. 9.

NEW WORKS.

AN Address delivered on the Fourth of July, 1828, at Watertown, in Commemoration of the Anniversary of National Independence; by Convers Francis.

A Sermon delivered in the Meeting House of the First Parish of Beverly, June 18, 1829, on the occasion of the lamented death of the Rev, Abiel Abbott, D. D. late Pastor of the First Church and Society in Beverly; by James Flint, D. D. Minister of the Second Church and Society in Salem.

A Sermon delivered at the Ordination of the Rev. William Parsons Lunt, as Pastor of the Second Congregational Unitarian Society in the City of New-York, June 19, 1828; by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. 3t. July 19.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, JR.
May 1828.

LIBERAL PREACHER—No. 2. VOL. II.

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for August. Containing a Sermon "On the Divine influence in the Conversion of Sinnes," from 1 Corinthians, xv. 10. By JOHN FOSTER, D. D. of Brighton, Mass.; and a Sermon "On Female Duties and Trials," from *Acts ix.* 36—41.—By AARON BANCROFT, D. D. of Worcester. 3t. Aug. 9.

NEW BOOKS FOR YOUTH.

PERSIA, containing a description of the country, with an account of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by MUNROE & FRANCIS, corner of Washington and Water-streets. August 2.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office.
July 19.

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH,
July 5. 6t 141, Washington-st.

TO PARENTS.

THE Proprietor of the *Boylston Circulating Library*, 364 Washington-street, offers for Sale, his large Stock of JUVENILE BOOKS, *at half the retail price.* An excellent opportunity now offers to furnish Children with useful Books at a very low rate. Just received, a Case of *Ladies work Baskets*, all patterns.
Juvenile Repository and School Bookstore, 364 Washington-street. 3t. Aug. 16.

CHRISTIAN REGISTER.

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a *collector*, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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